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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue— The Budget of the Grand Lodge of Massachusetts

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TIME'S WHIRLIGIG

*Shall I send the beggar from my side,
And to his pleading, answer with a frown;
His yearning eyes and heaving breasts deride,
Assuming haughty airs because he's down?*

*Shall I turn the suppliant from the door
Who asks me if I have a task to give—
Whose heart is aching, and whose feet are sore
From weary tramping that he still might live?*

*Shall I cite my virtues to the man
Whose weaknesses have brought him to the dust,
And lead him where his tired eyes may scan
A banquet, while he hungers for a crust?*

*Shall I turn the widow and her child
Adrift, because her troubles are her own?
For Oh, the world is very wide and wild
For those who battle with it all alone!*

*If all these things I do, it may befall
The whirligig of time may bring to me
A vengeance that would hold me in a thrall
That never kindly acts might set me free.*

*Ah, better that the beggar should be fed,
The suppliant helped to find some task to do,
The widow and the child be gently led
Back to the life where hearts are warm and true!*

—W. C. THOMAS.

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

VOL. 27 NOVEMBER, 1931 No. 3

DOWN UNDER Among the pleasant experiences of an editor are those frequent contacts made with others in similar occupations in far away places, and a significant feature of these contacts is the unanimity with which the essential elements of Freemasonry is advocated. Although often separated by thousands of miles from each other, the same spirit of universal brotherhood animates most of the writers, whose plain purpose is to unify men into one common cause.

Right now it is illuminating to read in the *New South Wales Freeman* the hopeful words, "The sun is shining! Spring is here . . . after a tiresome winter. . . Prosperity surely follows every cycle of depression . . . just as spring follows winter. . . We have survived other depressions . . . and in like manner . . . this will vanish. . . Though it may be slow in returning . . . there are definite indications that better times are ahead. . . Recovery may be materially quickened . . . if we'll just . . . LOOK UP!"

While we here in North America are just entering upon our winter season, one which if all the gloomy prognostications of our present mentally depressed publicists is to be believed, is to be the gloomiest in our history, these men in far away Australia are looking forward with hope to the sunny days just ahead and with courage and hope are preparing to face whatever the buffetings of Fate may bring.

Somewhere the sun is shining—always. "It's always darkest before the dawn," and it ill behooves the breed of men whose enterprise founded this republic to give way to direful misgivings, whatever the economic situation.

"PRACTICAL" FREEMASONRY "H. H. M.," which are the initials of "Judge" Henry H. Moore, who is editor of *The Masonic Home Journal* of Kentucky, in a recent article bewails the fact that in all the flow of oratory and editorial rhetoric with which the Craft is surfeited, the subject of "practical" Freemasonry is carefully avoided.

If the presentation and advocacy of Masonic idealism and repetition of its aims and objects is to be considered as simply editorial rhetoric or rodomontade and nothing else, without qualification, this publication, for one, must plead guilty to the implied impeachment of the Masonic press.

A difficulty lies in just what constitutes "practical" Masonry. If a certain set of fixed rules governing every conceivable contingency in each individual's daily life is to be laid down, the subject resolves itself into a vast labor of cataloguing "does" and "don'ts" interminably, which would inevitably lead to confusion and lay the Craft open to the criticism of constituting itself

the arbiter of every man's individual and intimate acts—an obviously objectionable procedure. Such a course would lead to endless and exhaustive interpretations of such a multitude of regulations as to make it largely valueless.

What most writers and talkers mean, when holding up before their audiences the ideals of Masonic craftsmanship is, we suspect, the elucidation of the golden rule, and as such, granted the presumption of intelligence on the part of members they will have correctly interpreted the main essentials of Freemasonry.

Surely it is not within the province of the Craft or its leaders to dictate the details of every member's private life, but by the same token it is possible, practical and eminently desirable to set forth the principles of Freemasonry early and late, and on every possible and appropriate occasion with such clarity that the Craft and the world at large may see its good work and the lessons bring forth fruit in an enlightened conscience in the minds of men, and this not from any Pharisaical attitude, but with sincerity and in good faith.

"Practical" Freemasonry will suggest itself to every serious member who gives thought to something more than his own selfish desires. It would be futile to attempt to enumerate these, and a reflection on the intelligence of the Craft generally.

While decrying, with our esteemed contemporary, any excessive ebullitions of oratory or insincerity on the part of those postprandialists whose pleasure it is to spout forth on any and all occasions, this writer does conceive it to be desirable, and here emphasizes the need for the continued elucidation of Masonic idealism confident in the logic of its appeal and the great advantages to be secured in a higher conception of right living.

LORD WRAXALL In the passing of Lord Wraxall, who died October 30, the Craft in England and elsewhere loses a distinguished member. This gentleman had distinguished himself in many fields. He was an enthusiastic Freemason, and had been since 1908 provincial grand master for the Province of Bristol. In the spring of this year he was selected by the Duke of Connaught, the grand master, to be a member of a deputation from the Grand Lodge of England, which visited New York to attend the celebration of the bicentenary of Freemasonry in North America, and while in America made a deep impression on all with whom he came in contact. He was a deputy lieutenant and magistrate for Somerset, and sat regularly on his local bench. He was president of the Dolphin Society of Bristol, one of the great Colston benefit societies, and was president of the Somerset Society from 1912 to 1922. He was fond of hunting as a young man, and was an excellent shot with gun and rifle.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man.

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Alfred H. Moorhouse, Editor and Publisher.

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Should Freemasonry Co-operate?

A Monthly Symposium

The Editors

ALFRED H. MOORHOUSE
BOSTONJOSEPH A. MORCOMBE
SAN FRANCISCOWILLIAM C. RAPP
CHICAGOJAMES A. FETTERLY
MILWAUKEE

MASONRY WILL DO ITS SHARE

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston, Mass.

THE very essence of Freemasonry lies in its co-operation in all good works, therefore the question of preparation for national emergency is in a measure supererogatory.



Given the national need the Masonic organization as a whole may be depended upon to do its share. The question of whether or not some definite national organization is necessary is answered in the fact of the existence of the Masonic Service Association at Washington, D. C. That organization has within it the germs of a suitable medium to handle Masonic matters of national, or for the matter of that, international emergency. The fact that it is not all-inclusive, i.e., that not every grand jurisdiction holds membership in it, is largely due to its getting off to a bad start, and the present lack of a thorough comprehension of its potentialities. Also, like many other things, Freemasonry is not of mushroom growth; it has evolved through the centuries to its present position, and the Service Association, advancing somewhat painfully through the throes of its birth, and the sickly days of its early infancy to the more mature position of later years will yet, we believe, in time, with fair treatment and sound judgment, arrive at the full status of Masonic manhood and be a medium of great value to the Craft, especially in emergencies.

Without criticising some makeshift and ill advised methods of the past, it would seem not to be an impossible proposition to build up through it by small, steady, sure annual contributions to a central fund, such a vast sum that in national emergencies this would be found of paramount importance; next in size perhaps to the Red Cross in matters of relief. The sum of two cents per year, the price of a daily paper, from each of the three million Masons of this country amounts to sixty thousand dollars; a little arithmetic readily shows the stupendous financial possibilities of this mighty organization of Freemasonry.

To sum up, it may be said Freemasonry in this country comprising forty-nine grand lodges and more than three million members, is already partially organized to meet national emergencies, and that in due course of time it will develop its present embryo organization into one comprehensive unit representing the whole Craft, and able to act for it.

MANY QUESTIONS ARE RAISED

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee, Wis.

WITHOUT knowing just what Brother Morcombe had in mind when proposing the above subject for consideration, it is a difficult one on which to write.



The subject itself inspires other questions, definite answers to which are well night imperative as forerunners to any intelligent discussion. The most obvious questions that come to mind are "what does he mean by 'prepare'?" and "with whom is the proposed co-operation, to be effected?" Another query is as to the meaning of "national emergency."

Many things may become national emergencies. Germany is undergoing one — of an economic nature — at the present time. Any great cataclysm of nature — the Mississippi floods of two years ago, the great drought and crop failure of the Southwest last year — may attain the status of a national emergency. Some great scourge of yellow fever of yesteryear or the so-called Spanish influenza of 1918 were national emergencies. War, either of a civic nature or with foreign enemies, is another example. Just what is meant?

In any of the earlier cases named it is to be hoped Masonry would spring at once to the relief of the sick, afflicted, suffering and destitute. And that without the necessity of any "preparation." Masons and Masonry are or should be, always prepared to "co-operate" with any or all classes of humanity for the relief of suffering.

That leaves us, then, with but the one subject — war — to consider.

Could Masonry have better "prepared" itself to "co-operate" in the Civil War? If so, with whom would or should it have "co-operated"? With the North? With the South?

The questions answer themselves.

If war with a foreign power was in the mind of the proposer, with whom would he have Masonry "co-operate"? With the Government?

Suppose the Government said then, as it did in 1917, "we cannot deal with 49 different bodies." Would he then consider the setting up of a central, authoritative body to think, speak and act for the rank and file of the Craft?

Masonry cannot "prepare" — it cannot "co-operate" until there is some central body to voice its sentiments and to act its teachings.

"If this be treason, make the most of it."

AN EVER PRESENT EMERGENCY

By Jos E. MORCOMBE
Editor Masonic World, San Francisco, California

CAN Freemasonry prepare itself for a national emergency?" The proposition, stated thus baldly, raises other questions: Is the Masonic institution equipped to participate in affairs of a national or international importance? Are these, or any of them, within its proper scope? Can leaders of the Craft be brought to realize the necessity for action, and are they competent to devise means for exerting a beneficial Masonic influence, within the limitations of the fraternity? We cannot hope, in a brief article, to deal with these in detail; treatment of the larger or more general aspects of the subject must suffice.

The experiences of a proposed participation by the Craft in welfare work during the late war were unfortunate. As events turned out, Masonry is to be congratulated in having been barred from such activities. If the truth is told, exclusion was forced upon those in authority by the confusing and self-interested efforts of small-calibered men to crowd in on the high-lighted area of events. There was no responsible head, nor any adequate or reasonable plan proposed. It was not any intrigue against Masonry that prevented the fraternity having large part in the needed work of the time, but the ineptitude and self-seeking of some who strove for prominence to enhance their own prestige.

There is certainly in the plan and purpose of Masonry nothing to prevent its active participation in work to meet the needs of a national emergency, whether of peace or war. We are concerned just now with conditions that constitute an emergency great beyond recent precedent, which comes closely to and is injuriously affecting the lives of the people. In urging Masonry to engage in the work that must be done there is no advocacy of entrance upon politics, as the term is generally understood. The situation transcends all political handling. The true function of the Craft, as most will admit, is educative; its proper purpose to inform and influence its own adherents, and through these to reach the far wider circle of friends and acquaintances, that all may act intelligently and forcefully, in a time when informed action is imperatively demanded.

In spite of those who with a real or affected horror regard the suggestion of Masonic utterance on any matter that touches the public interest or welfare, we will hold that duty demands from the Craft, as a considerable and influential element of the people, clear and reasoned statement of position, and real mobilization of opinion in support of a hard-pressed social order.

We give lip-service to the memory of Masons who in times past and in the face of national emergency did stand openly and fearlessly for the right in matters that were of the higher politics—the manifestation of good citizenship. This not alone as individuals, but together as organized bodies. We boast of the strength



of a united Masonic sentiment and action during the American Revolution. Yet if it was proposed that we of to-day work thus unitedly, as did our honored predecessors, the storm of protest would be fierce indeed. The emergencies of peace are more serious and farther reaching than those of war. Yet in face of the situation that is threatening Masonry remains silent and seemingly unconcerned. The clear call of competent authority, reasoned and truly patriotic, would be to-day of inspiration. It would stir the indifferent to duty, strengthen the wavering, and give courage to the timid in our ranks. The spectacle of three millions of picked men, organized and disciplined, standing idle and silent in a period of unprecedented confusion, indicates a shameful neglect of manifest duty.

There are of late strong voices being heard among craftsmen, demanding Masonic thought and speech and action in consonance with professions and principles. There is insistence that good citizenship, in all that the words can carry of meaning, is a Masonic duty, not to be shirked or evaded. Such sentiment is of steady, even rapid growth among Masons, who will welcome the opportunity to work in common with their brethren to the benefit of all the people. The day for pious platitudes has passed; the time for earnest labor in and by the fraternity to justify its existence in a world of action is upon us. Masonry can—it should and must fit itself to do full share in the work for righteousness and justice. Its responsibility as a recognized social agency of great potentialities will force participation in the present crisis of human affairs, as against all indifference, fear or a mistaken idea of Craft limitations and outworn taboos.

HOW CAN MASONRY PREPARE?

By WM. C. RAPP
Editor Masonic Chronicler, Chicago, Ill

COURAGEOUS, indeed, is the individual who would counsel against preparedness. The instinct of the human mind, the experiences of life, the pages of history, all bear incontrovertible evidence that in an emergency pre-proponents of unification will find proof of the soundness of their paredness spells advantage.

Our present topic has to do with advisability of Masonry preparing to "cooperate in any national emergency." Concealed within this harmless suggestion the timid souls will detect the lurking spectre of a general grand lodge, the theories, and the doughty warriors of militant Masonry will see justification of their belief that if Masonry is to survive it must take its place in the every-day affairs of the world.

What sort of "national emergency" shall Masonry prepare for? A great calamity, affecting a large number of persons, such as flood, fire, hurricane or similar disaster, would furnish an emergency where the existence of a substantial fund, instantly available, could accomplish much good. Should the unified Masonry of America attempt to co-operate in the estab-



lishment of such a fund? We are not enthusiastic about it. The Red Cross discharges that function very acceptably. The very existence of such a fund is surrounded with temptation. When a call comes for a specific case, each can use his own judgment as to its merits and respond accordingly, and the experience of the past shows that they will respond promptly and liberally.

During the World War the grand lodges of the United States were refused permission to engage in welfare work overseas, in the name of Masonry, ostensibly because there was no central power in our institution with which the government could deal. Truly an emergency, and one in which even a skeleton of machinery for co-operation might have overcome the difficulty. However, it is doubtful whether such an emergency, or anything of a similar nature, will arise often enough to warrant preparation for it.

Surely no emergency in civic affairs or national policies will warrant the institution of Masonry endeavoring to align its members and influence on one side or the other, not even where a question of morality is involved, for men differ in conviction on all questions.

How Massachusetts Grand Lodge Money Is Spent

At the September meeting of Grand Lodge in Masonic Temple, Boston, a committee comprising four past grand masters and two other distinguished Masons submitted the figures for the budget for Grand Lodge for the year 1931-1932.

These figures are of interest to every Mason in the Massachusetts jurisdiction and a study of them will show how important a work the business of running the Masonic institution in Massachusetts really is.

INCOME	
Grand Lodge Dues	\$225,000
Initiates Fees	15,000
Rents—Masonic	60,000
Building	90,000
Water and Light, Masonic	200
Building	5,000
Fees and Charges	100
Interet and Miscellaneous	4,500
Masonic Education and Charity Trust	47,000
Juniper Hall Endowment	3,000
	\$449,890
EXPENDITURES	
Grand Secretary's Department:	
Salaries	\$ 10,500
Clerical	4,800
Records—Printing	5,500
Library	5,000
Postage and Express	1,750
Miscellaneous	1,500
	\$ 29,050
Administrative Department	
Masonic:	
Salaries	\$ 6,500
Accounting	1,650
Grand Lodge Officers' Expenses	5,000
Printing and Stationery	3,500
Meetings and Expenses, Committees	3,000
Grand Lecturers' Expenses	1,000
Feast of St. John	250
Entertainment of Visitors	500
Memorials	650

Supplies	4,500
Rent	15,000
Legal Expenses	500
Expense approved by Grand Master	3,000
Postage and Express	400
Miscellaneous	1,000
	\$ 46,450
Administrative Department	
Building:	
Engineer's Office	\$ 13,650
Superintendent's Office	17,500
General Repairs	2,000
Water	1,200
Insurance	2,250
Steam	6,000
Taxes	50,400
Electricity	7,500
Accounting	1,650
Depreciation	11,000
Miscellaneous	500
	\$113,650
Relief Department	
Overhead:	
Relief Commissioner	\$ 7,500
Stenographer	1,300
Accounting	4,000
Miscellaneous	250
	\$ 13,050
Masonic Home:	
Superintendent and Matron	\$ 3,500
House Expense	2,900
Food	23,500
House Furnishings	2,725
Heat, Light, and Power	31,300
Maintenance, Real Estate	3,000
Machinery and Equipment	3,700
Farm and Stable	7,050
Insurance	2,500
Medical Attendance and Supplies	3,500
Labor	26,140
Miscellaneous	2,255
	\$ 94,070

Masonic Hospital:	
Matron	\$ 2,500
Grounds Expense	4,000
Labor	22,000
Food	10,000
House Furnishings	1,000
House Expense	1,000
Heat, Light, and Power	6,000
Maintenance, Machinery, and Real Estate.....	1,750
Medical Attendance and Supplise	4,000
Miscellaneous	375
Contnigent	1,000
Insurance	1,200
	\$ 54,825
Assistance of Lodges	\$ 35,000
Allowance to Residents	4,500
Relief Association, U. S. and Canada.....	350
Service Department:	
Salary, Director and Manager Zone 1	\$ 3,000
Stationery and Printing	500
Postage	100
Traveling Expense	500
Zone 1—Salary and Clerical	4,800
Zones 2 to 7, Inclusive	2,500
Accounting	875
Miscellaneous	500
	\$ 12,775
Educational Department:	
Salary, Director	\$ 1,500
Clerical	260
Stationery and Printing	400
Postage	150
Street's Symbolism	3,750
Traveling Expense	750
Supervisors	1,500
Supplies	500
Accounting	875
Miscellaneous	500
	\$ 10,185

SPECIAL APPROPRIATIONS	
Masonic Home:	
Ventilation and Steel Plates, Barn.....	\$ 900.00
Monument and Bronze Tablets	475.00
Repairs and Furniture, Bond House.....	3,853.55
Live Stock	700.00
	\$ 5,928.55
Masonic Hospital:	
Installation of Gas	\$ 1,383.37
Truck	795.00
Painting	950.00
Repairing Drive	400.00
Equipment	525.00
	\$ 4,053.37
Masonic Temple:	
Installation of Gas	\$ 1,050.99
Cases and Fixtures, Museum	6,000.00
	\$ 7,050.99
George Washington Memorial	\$ 12,500.00
TOTALS	
Income	\$449,800.00
Expenditures:	
Grand Secretary's Department	\$ 29,050.00
Administrative—Masonic	46,450.00
Administrative—Building	113,650.00
Relief Department	13,050.00
Masonic Home	94,070.00
Masonic Hospital	54,825.00
Assistance to Lodges	35,000.00
Allowance to Residents	4,500.00
Relief Association, U. S. and Canada.....	350.00
Service Department	12,775.00
Educational Department	10,185.00
Special Appropriations	17,032.91
George Washington Memorial	12,500.00
	\$443,437.91

King Solomon's Quarries at Jerusalem

"Once in so often," King Solomon said,
Watching his quarrymen drilling the stone,
"We will pool our garlic and wine and bread.
And feast together beneath my throne;
And everyone there shall come to that Mess
As fellow craftsmen, no more, no less."
—KIPLING.

I have recently visited Jerusalem, and have been down in the quarries where King Solomon's quarrymen hewed and drilled the beautiful white stone which was used to face the great Temple. This stone was quarried from immense limestone caverns, which extended for a considerable distance beneath the city. When the workmen were finally called away from the workings they were actually immediately "beneath the throne—or the Temple—of the great King."

The entrance to the quarries is through a small doorway, under the walls of Jerusalem, not far from the Damascus Gate. It was originally the wide open mouth of a cavern, but this has been filled in with a stone wall, leaving only a narrow entry. At the entrance a guide is waiting with an oil lantern. As I entered, I found myself in a vast cave, whose floor sloped gently downwards towards the interior. Following my guide, I walked through the great cave and along a narrow passage which led down into the depths of the earth. On all sides were gigantic buttresses and columns of limestone, with side passages opening off into the shadows. It would be a terrible place in which to lose oneself, and one would stand but a poor chance of finding one's way out. After some little distance we reached a large, gloomy cave with a low roof, where a lodge meeting had been held a short time previously.

Great blocks of stone, ranged round the open floor, showed where the officers had sat. The scene must have been impressive beyond the ordinary, when we consider that this cave was in use in the earliest days of Freemasonry, and it is more than probable that it was a lodge in those early times. My guide now plunged down a dark passage, and halted presently in a little opening where the passage widened out. Here I saw the first trace of the quarrymen, who had hewn out great squares of stone from the pure white walls of the gallery. The marks of their picks were plainly visible. In one recess huge squares had been cut out, leaving a ponderous mass above, known as the "Keystone," which I photographed by flashlight. As far as I could see the square stone had been marked out, and deep channels were then cut all round it. It was not clear, however, how the

quarrymen had separated the stone from the mass of rock at the back, but they may have used wooden wedges. On all sides were great piles of chips, which bears out the statement that no tools were used on the stone at the actual building of the Temple. The stones were evidently shaped to the required designs in the quarries. Leaving the "Keystone", we wandered through interminable passages, descending all the time. After some distance we scrambled down into the dry bed of a subterranean river, where in olden times rain water must have poured down from the hills without the city. Even now I was told that after heavy rain one can hear the water rushing along deep underground. I now reached the place where the principal workings were situated. I clambered along a narrow tunnel, and then, as my guide held up his lantern, I could see that the walls of the tunnel receded on all sides, so as to form an immense cavern. This was evidently the place where the great mass of rock for the Temple had been excavated. On all sides were pick marks in the walls, while even the roof was clearly marked out in squares, and I could see where the rock had been carefully cut away from above, leaving a smooth surface. As I examined the workings, it was apparent how the men had worked. They seem to have been divided into gangs, and each gang drove its cutting into the face of the rock, leaving a stout wall between it and the next gang. These walls still stood in places, and along the face of a neighboring wall I could see the bases of the columns which had been left to the last moment, and had been finally cut away when the work had been driven through on a broader frontage. It was a weird and eerie place. The rays of the lantern threw long shadows of intense black, while the projecting buttresses and great shoulders of the cavern stood out in blinding relief. The caves that surrounded the great open space were shrouded in the deepest gloom, through which the light of the lantern scarcely penetrated. To one side of the cavern I discovered a deep pit, from whose centre a great mass of rock reached to

the roof in the form of a Cyclopean column. The action of an underground torrent that had swirled round this column through the centuries had worn its base to a fine point. The pit was surrounded by caves, where the quarrymen had left innumerable marks of their picks, but, though I searched everywhere, I was unable to discover anything in the nature of "Masons' marks" such as one sees so frequently in the old stone buildings in India. I took several flashlight photographs here, one of which depicts the old guide with his lantern, sitting on a ledge above the pit. This great cavern must have been the scene of great activity, to judge by the number of workings, and many hundreds of tons of rock must have been excavated. One thing that struck me as curious was the absence of any well-made pathway for the passage of the stone after it had been cut out. It had to

be dragged by man-power through long, narrow, winding passages, and one wonders that the old workers did not take the trouble to make some easy roadway. There were very few chips here, and it would seem that the stone was taken to the entrance cave and shaped there. The heat, especially during the summer, must have been terrible down in these old workings, but the air was remarkably pure, though I was told there were no other openings except the entrance. We made our way back to the entrance, where the guide showed me a collection of gavels and other Masonic emblems carved from the white stone. I was profoundly impressed by my visit, which brought home the reality of the stories one learns with regard to the immense antiquity of Freemasonry.—LIEUT.-COL. H. E. CROCKER, C.M.G., D.S.O., in *The Freemason, London*.

The Belief In Immortality

By WOR. BRO. REV. W. H. IRWIN, M. A.

Upon every Freemason there is impressed the value of the contemplation of death. We are invited to reflect upon the closing hour of our existence, and are led to think solemnly of our inevitable destiny. Some may object that meditation on so sombre a subject tends to lower our vitality. Rather, they urge, let us think of bright and happy things, so that life goes merrily as a song. Doubtless extravagant contemplation of death may sink into morbidity, and by too much dreaming on the grave one may lose touch with the practical affairs of life. To the healthy mind, however, nothing but good can come from meditating on this awful subject. We do not overcome our fears by seeking to banish them from our thoughts, but by facing them boldly. In this way our minds may bid defiance to mortality and seek to tread the king of terrors beneath our feet. Life brings us many adventures, and we pass continually to new scenes where we must play our part. "We pass through many opening doors, into knowledge, into beauty, into love and the fullness of life. At length

we stand before the last open door and look out into the dark. Does it usher us to a new and thrilling adventure, or is it the end of the whole story?"

"Strange is it not? that of the myriads who
Before us passed the door of darkness thro'
Not one returns to tell us of the road
Which to discover we must travel too."

From the dawn of history man has been surrounded by marvels and wonders, which at first seemed absolutely inexplicable, and therefore appalling. But one after another he has succeeded in explaining them. Nevertheless, one secret remains as of old, unfathomable, inscrutable. We are still seeking an answer to the question, man giveth up the ghost and where is he?

PROBLEM OF IMMORTALITY

One answer to this question is the doctrine of the immortality of the soul. The problem of a future existence was born long ago, but it never grows old. Each generation

finds it nagging at its mind for a solution. No failures to solve the problem can crush the spirit of inquiry. The idea of a future life is thought to have arisen from the phenomena of dreams. In sleep man's soul seemed to be independent of his body, and to wander away at will. Likewise, his departed friends appeared to him in the land of dreams. But there are much deeper reasons for the widespread prevalence of the belief in immortality. Man is by nature a rationaliser. He cannot and never does accept the facts of life, of human experience, at their face value. We live, we die. These are facts. But man seeks to know the reason why. Hence, as he contemplates human life and death, growth and decay, he finds so much that this earthly life is totally unable to explain that he is driven perforce to suppose a future life. In other words, the idea of immortality is necessary to give sense and meaning to our present existence. Are we justified in thus seeking to explain our present life in terms of an immortal life? Nobody can deny that existence after death is possible. The Power which has brought us into existence must surely be able to work the lesser marvel of continuing us in existence. Survival is certainly possible. The practical question for us is whether it is probable.

THE VALUE OF MAN

We shall find, I think, that our view of human destiny depends upon two things. In the first place it depends upon our estimation of the value of human nature. A future life appears probable or improbable as we think nobly or ignobly of the soul. When we guide our reflections to that most interesting of all human studies, the knowledge of ourselves, what do we discover? What opinions do we form of the nature of man? Some, beholding our animal origin, consider that primarily our lives are directed towards satisfying our hunger and reproducing our species. To them we are as the beasts that perish. Consequently they see no reason why our fate should be any different from that which we believe awaits them. Thus, the estimation of the value of man settles the problem of immortality for those who think in this way. For them death ends all.

But when we think nobly of man's

nature, a future life becomes easily credible. Man is more than a bundle of blind animal instincts. Nature has endowed him with memory and imagination. She opens up before him long vistas of thought and wonder. "She dowers his heart with love of love, the hatred of hate. She even lures him on with the vision splendid of spiritual communion with the Eternal." When Hamlet reflected upon human life he exclaimed:—"What a piece of work is man! How noble is reason! How infinite in faculties! in form and moving how expressive and admirable! in action how like an angel, in apprehension how like a god!" "If a man die, shall he live again?" It depends on what we mean by man.

The whole question is at bottom one of values. In the course of his life man learns of truth, of beauty and of goodness. These supreme values are, as it were, wrapped up in his personality. But if death blots out the souls of men, no matter how noble their characters have become, if all are simply thrown to the scrap heap, this is a mad world. Yet the study of nature shows the universe to be rational. By using his reason man progressively understands the world in which he lives, because the same kind of reason and thought created that world and sustains it. Science assures us that the universe is not insane. We infer then that the highest values, expressed in human lives, are not wasted, but a rational universe conserves them all.

THE CHARACTER OF GOD

The second basis upon which the belief in immortality rests is the character of God. This demands human survival. For the Divine Creator would be none other than a cynical maker of useless experiments if men who have sought to serve Him here perish utterly as their bodies decay. Can we believe that God plays with us as children with sand castles, building elaborately and content to see the waves wash all away? For children play with senseless sand, but men and women think and feel. "Pietro, the tyrannical Duke of Florence, in one of his capricious moods, ordered Michael Angelo to mould a state of snow—a statue that the warmth of an Italian sun would dissolve in a single day. A sad waste of artistic skill. But that is as nothing compared to the prostitution of

creative power in making beings like ourselves to rot forever in the tomb." The deepest part of our nature cries out that God could not be so cynically wasteful, for then He would be inferior even to ordinary men, how much more to the noblest and truest of our race.

THE DESIRE FOR REST

In every age when the problem of immortality is debated—and it has been debated in every age—we meet with two opposing types, two contrary attitudes towards the question. One is affirmative, the other negative. Though the desire for a life after death is so human that it may almost be said to be universal, yet there has always been a minority who have held death as the total end of us all, and this minority is probably larger now than in any former period. Some do not wish to survive, but actually welcome the thought of extinction. They gladly think of death as a sleep from which there is no waking, where all the ache of life is ended and all desire killed. Perhaps we all have had this thought at times, but it is when our lives are tired, our hopes are low and the times seem out of joint. On the other hand, when we feel most alive and vigorous in soul and body, when we feel surest that we are at our best and our thought at its best, then do we desire immortality and feel in our bones that a universe which could allow human personality to vanish would be no better than a mad universe.

THE IMMORTALITY OF THE RACE

Most men will admit that there is great force in the argument that a rational universe will not allow the values created in human life utterly to perish. But is it possible to conserve human values without preserving the individuals who have produced those values? Important thinkers of our day answer that it is possible. Individual values are incorporated in social values, they urge. "Social and political institutions survive their founders; the poet's and the artist's work survives to be a source of delight and inspiration for centuries after the poet and the artist have become dust; a good life is a source of moral inspiration to many generations; even the most intimately personal goods, our loves and affections, live on after us in

their effects on the lives and characters of those we leave behind." Though God buries His workmen, He carries on His work, and it is the work and not the tools which is the great thing. God's work, on this view, is to build up His Kingdom on earth. Therefore, when we look to the future, let us not worry over our own petty interests. Let us set before us the ideal of a perfect social state as an object worthy of our reverence, commanding the utter devotion of our lives.

*These things shall be; a loftier race
Than e'er the world hath known
shall rise,*

*With flame of freedom in their souls
And light of knowledge in their
eyes.*

*New arts shall bloom of loftier
mould,*

*And mightier music thrills the
skies,*

*And every life shall be a song
When all the earth is paradise.*

This is a grand ideal with which all men of good will must sympathize. But, alas, through all those beautiful ages, we shall moulder cold and low, without even a faint glow of satisfaction in knowing that we helped on the great consummation.

You will notice that this argument for corporate immortality, in place of individual immortality, takes for granted the permanence of the human race, for if the race is not immortal, all human values are doomed to destruction at the last. Now so far as science is able to see to-day, there is no more reason for believing in the immortality of the race than for believing in that of the individual. Scientists tell us that our world is cooling down and must inevitably become unfit for human habitation. There must come a time when the human race begins to fail and we can foresee for our civilization, no matter how perfect it may become, only a long drawn out but inevitable death from senile decay.

*The cloud-capp'd towers, the gorgeous
palaces,*

*The solemn temple, the great globe
itself,*

*Yea, all which it inherit, shall dis-
solve,*

*And, like this insubstantial pageant
faded,*

Leave not a rock behind.

Further, the belief in a perfect earthly society is doomed to disappointment, if each and every man is annihilated at death. Of those who hold the contrary we must say that their hearts are better than their heads. For a while they may comfort themselves with the notion of self-sacrifice. They may think, "What matter if I pass! let me think of others!" But the others have become contemptible to no less than their own selves. What is the use of spending ourselves for the benefit of future generations who are to be as evanescent as we are supposed to be?

EFFECTS OF THE BELIEF

Manifestly it makes a great difference to the conduct of life whether we believe ourselves and our fellows to be only transient appearances, mere bubbles on the stream of time, or pilgrims in search of a city, whose builder and maker is God. The Freemason who in all his pursuits keeps eternity in view will have a general attitude towards this life which will be distinctive. He will see passing events in their true perspective. The petty worries that harass our daily life, even great sorrows, will appear to him in a different light as he realizes that they are but for a time. The very idea of immortality can give to common men a widening of their hor-

izon, a sense of the dignity of life and a feeling of freedom. The sure and certain hope of everlasting life has inspired men to great deeds and long tasks.

Change and decay in all around we see, but the doctrine of a future life bestows upon us a sense of permanence otherwise lacking. "The hopes we form of our few and hurrying years on earth certainly have little stability unless truly they are backed by hopes that go beyond." If I think nobly of the soul, my idea of the education fitted for it will differ widely from that of the man who regards men as animals who have to be taught some tricks to make them profitable or at least injurious to society. Our sense of the solemnity of life will grow the more we are convinced that our conduct now must influence the destinies of our own and other souls forever.

Immortality or Mortality, which shall we believe? That issue is not only theoretical: it is intensely practical. Also the issue cannot be avoided. Shall we live as if we were immortal, or shall our hopes and fears be confined to this life only? Here, in Pascal's words, you must make the wager. Not to bet is equivalent to betting against.

—South Australian Freemason.

Lucubrations

By ERNEST CRUTCHER, M. D., 32°; Los Angeles

The greatest hunger is soul-hunger. In some, this longing is so great it will provoke evolution of larger psychic potentialities—opening spiritual sight to permit augmented functioning of the individual on both the physical and spiritual planes. For, of course, we already live upon both planes, only few comprehend it. A man sixty years old has spent twenty years in sleep: where has been his vocation (or avocation) during such physically insensible state?

We know Nature does not do things heedlessly, however indifferent to the individual entity she may seem. Yet, despite the fact that it is the gems she chiefly is concerned with, it is patent that there is a Something that sways the destiny of every mortal soever. No one regulates his career quite as he projects it. Fate,

circumstance, destiny, a Something we know not of, and that we reckon as often malignant because we cannot go our own undisputed way, surely holds, handicaps, and even saves us from our own blind going and folly. Is it not more beneficent than our vexed simple minds will concede?

It is remarkable, too, that men have not been concerned about soul growth so much as soul-saving. "Saving" it from what, and for what? "Shall not the Judge of all the earth do right?"

Is it not silly to find no joy or happiness in this world, and defer our delight until the next? Disuse of a faculty lessens its capacity or may obliterate entirely, if unused.

Death Does Not Change

Physical death makes no essential

change in a man except to release him from his physical clothing of body; removing him from worldly activities and physical exactions. His nature and character are unchanged. He is morally the same. He inherits "that building of God, a house not made with hands," but which he himself has fashioned and molded during his earthly life.

The Taj Mahal is like unto mankind. In that superb building the walls are said to be so studded with gems that the hand cannot be placed anywhere on it that some precious setting is not touched. So of mankind—none are without scintillating qualities if and when the polishing hand of Destiny has perfected its work. It is the harsh emery of care and circumstance that makes character, and it is through character the soul comes to shine.

The greater the scope, experience and facility, the greater the complexity and individuality. Individuality is the law of unfoldment; the law of Life. The object of life is living. It is therefore wicked not to *live*, to the fullest. Thus comes individuality. "The skull of the wise man and the fool look much alike," said Bismarck. Yes, but the inhabiting spirit goes marching on!

My body is not me, but mine! It is of my own fashioning. In it I dwell while creating my future housement in spiritual form. Occupying this body as a suit of clothes, to be cast away as when a suit of raiment is worn or torn, unfit for wearing—I am permitted by Nature to use or misuse it. The markings of dissipation, and evil thoughts—make markings on the soul-suit of the future. Out of ignoble indulgences spring the ugliness of dwarfings, deformities, heredities so called that are hateful and obnoxious. Each is his own ancestor. Long before we are bodies we are beings!

The "terror of the threshold" is the concentration and crystal of your own grown self, created throughout the ages of your past careers. Woe unto you if you are not duly and truly prepared, worthy and well qualified to meet this agglomeration — this composite of all your lives.

Likewise, this "terror of the threshold" is your own *good* self—the good you have done and become; the spiritual encasement; the psychic

frame about which the physical integrates and assumes configuration. Did not the seer Emerson say: "What you are speaks so loud I cannot hear you talk."

*Build ye more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till at length thou art free,
Leaving thine outworn shell by life's unresting sea.*

The senses have been evolved to help the creature to preserve his house. Only mankind grovels in degradation; only man adopts habits hurtful to his investment; forgetful that his body is his engine; that to get efficiency out of it he must use only best fuel, cleanest fluids, frequent washings, and careful treat-

ment—selected foods, drinks, clothing, protection.

Life's Object

Life is a duty to be done. Death merely aids to larger capacities and utilization of those talents gained and incorporated during this and other careers. The object of life is living. Reincarnation is a rational thought, and has fewer susceptible points of attack of any theological assumption yet presented. It is wicked to fail to live to the full, and to live as long as in service. When service fails to be given "not grudgingly or of necessity," then life begins to fail. "Three score years and ten" is out-of-date. Life tenure grows much longer, and is more fully appreciated and scientifically developed. In youth man evolves; in age revolves; in ages ever after involves. We eventually become that which we have aspired to be.

The unpardonable sin is suppression of one's own individuality.

St. John's Lodge 1775-1787

By M. W. MELVIN M. JOHNSON

JAN. 27, 1775—FEB. 17, 1787.

Right Worshipful Charles W. Moore in May, 1857, in a memorial to Past Grand Master John Cutler, gave out an impression that the activities of our grand lodge in the days when it was known as "St. John's Grand Lodge", were suspended from January 27, 1775, until February 17, 1787. He probably made this assumption because in the original record books of our grand lodge there are to be found no records of St. John's Lodge between these dates.

From time to time I have discovered evidence of facts concerning the activities of St. John's Grand Lodge during this period and, lest they be lost, it seems proper to assemble them for record in our proceedings. In that connection, it is interesting also to note the reason for the hiatus in the records.

St. John's Grand Lodge was the elder of the two grand lodges in Massachusetts, which united in 1792. It had been founded by Henry Price in 1733 by virtue of his commission from the Grand Master of Masons

in England. Between the dates in question there was another grand lodge functioning in Massachusetts, known as the Massachusetts Grand Lodge, which drew its authority from Scotland. The records of the Massachusetts Grand Lodge are continuous from its organization, December 27, 1769, until its union with St. John's Grand Lodge on March 5, 1792, the only hiatus being between March 3, 1775, and December 27, 1776. During that short interval many of the prominent brethren of the Massachusetts Grand Lodge were under arms. There was at least one assemblage for the purpose of conducting the obsequies of Grand Master Warren on the eighth of April, 1776. It would be passing strange if Massachusetts Grand Lodge continued, but St. John's Grand Lodge failed to function during the period under investigation.

The reason for the hiatus in the records of St. John's Grand Lodge, beginning after January 27, 1775, is now clear. The grand secretary at the time was Thomas Brown. He was also secretary of the second

lodge in Boston. His last record of the Second Lodge is dated February 16, 1775.

Brother Thomas Brown remained shut up in Boston during the British occupation. After the evacuation in 1776, Brother Brown, who was a Tory, sought refuge in Halifax, Nova Scotia, taking with him the record books and other Masonic property then in his possession.

1914 MASS. 274. — John Rowe was grand master. In the troublous days of the Revolution, it is clear that he had no way in which he could obtain the return of the records. He may, indeed, have been without information as to the whereabouts of Brother Brown. He evidently obtained this information by 1784, for on August 20th of that year Grand Master Rowe wrote Brother Brown, asking for their return.

1 MASS. 416. — On October 18, 1784, Brother Brown replied, acknowledging his possession not only of the records, but also of the seal of the grand lodge and other of its property and offering their return, expressing his surprise that no earlier application had been made to him respecting them, saying, "I view them as consequential matters."

1 MASS. 416.—Brother Brown also asked that he be paid a balance due to him, but for some reason, the grand lodge made no appropriation for this purpose until August 4, 1787.

1 MASS. 200.—Prompt return was made thereafter, for immediately the grand lodge record is continued in the old book without explanation concerning the twelve omitted years.

The first minutes following those kept by Brother Brown record a grand lodge meeting on February 17, 1787, to make arrangements to attend the funeral of Grand Master Rowe. This record bears upon its face evidence of continuity of the body, and that the meeting was not a new assemblage after years of suspension.

On January 27, 1775, Richard Gridley was deputy grand master, and we find him still occupying that position on February 17, 1787. This is true also of John Cutler's occupancy of the office of Senior Grand Warden. In the 1787 record, however, we find a new grand secretary and also a new grand treasurer, who certainly had funds in his hands be-

cause an appropriation therefrom was made. They must have been chosen during the interim.

In 1787, St. John's Lodge was still functioning because the names of its master and wardens are given. The record speaks of "the several Lodges in this Town and Charlestown." Evidently, therefore, several of them were functioning. Indeed the whole record speaks of a live organization and not of an unusual situation or revival.

The record of August 4, 1787, appropriates money to pay the tiler for his services. He must have rendered them at grand lodge communications. It provides for a circular

letter to "all lodges under this jurisdiction." There must have been such lodges. Thus, the original record book itself has inherent evidence of continuity.

St. John's Lodge, of Portsmouth, was one of the particular lodges composing St. John's Grand Lodge. It has records covering the period in question.

[Some other demonstrable events in the history of St. John's Grand Lodge, during that period, are evidenced by the records of many meetings of the lodge during the period mentioned, as well as a mass of other material, all of which substantiates the claim of Most Worshipful Master Johnson.]—Ed.

Supreme Council Session

The biennial session of the Supreme Council, Ancient and Accepted Scottish Rite, southern jurisdiction, opened in Washington, D. C., Monday morning, October 19, at 10 o'clock, and continued through Friday, October 23. Every member was present with the exception of Col. Marshall W. Wood, inspector general for Idaho, whose absence was caused by illness. The sessions of the supreme council were held at the House of the Temple, 16th and S Streets, N. W. A group of committeemen from the local Scottish Rite bodies was on hand to render every assistance to the visitors.

On Sunday afternoon, October 18, at 3 p. m., the Albert Pike Memorial Service was held, a feature of each biennial session, and was presided over by Grand Commander John H. Cowles, 33°. The principal address, entitled "The Genius of Albert Pike," was delivered by Louis Block, inspector general of the supreme council in the state of Iowa. This service was open to the public, and following it Albert Pike's grave in Oak Hill Cemetery, Georgetown, D. C., was visited and floral offerings laid thereon.

Shortly after the opening of the session a tribute was paid by Perry W. Weidner to the memory of George Fleming Moore, who served as sovereign grand commander of the southern supreme council from 1914 to 1921, and who upon his re-

tirement, due to prolonged illness, was elected member emeritus of the supreme council. Following this eulogy "Taps" was sung by Mrs. Gertrude Lyons, accompanied upon the organ by Harry G. Kimball, 33°, grand organist of the supreme council.

The supreme council elected 182 Scottish Rite Masons to receive the thirty - third degree, the highest honor within the province of the council. Three hundred and eighty-five Scottish Rite Masons of the thirty-second degree were elected to receive the rank and decoration of knight commander of the court of honor.

The following changes were made in the official tableau of the supreme council: Sam P. Cochran, of Dallas, Texas, was elected lieutenant grand commander to fill the vacancy created by the death of Charles E. Rosenbaum, of Little Rock, Ark., dean of the supreme council. Mr. Cochran's former office of grand prior was filled by the election of Edward C. Day, of Helena, Mont., who relinquished the office of grand chancellor to William P. Filmer, of San Francisco, Cal., formerly grand minister of state. Perry W. Weidner, of Los Angeles, Cal., became grand minister of state, leaving the office of grand orator vacant. Melville R. Grant, of Mississippi City, Miss., who is grand almoner of the supreme council, was named dean of that body.

Marshall W. Wood, inspector general in Idaho, and grand chamberlain of the supreme council, was, owing to advanced years and poor health, elected an emeritus member of honor of the council, retaining his present rank. Upon resolution of the supreme council, a telegram was dispatched to him, expressing appreciation for his long years of faithful and efficient service, and congratulating him upon becoming an emeritus member.

Sanford G. Donaldson, of Yankton, S. D., and Charles F. Buck, Jr., of New Orleans, La., were elected active members of the supreme council. They formerly served as deputies in their respective jurisdictions.

Many distinguished Scottish Rite Masons from practically every state in the Union attended these meetings. The representatives of other supreme councils who were present were as follows: Northern Masonic Jurisdiction, U. S. A.—Grand Commander Leon M. Abbott, Grand Lieutenant-Commander Frederic B. Stevens, Grand Secretary-General Charles H. Spilman, James H. Brice, active member from New York; Harry P. Ballard, assistant grand master-general of ceremonies; Supreme Council of Cuba—Luis F. Reinhardt and Lisardo Munoz Sanuda grand minister of state; Supreme Council of Central America—Rodolfo Espinosa R., of Guatemala, grand minister of state; Supreme Council of Paraguay — Marcel Guierrez G., active member; Supreme Council of England and Wales — Sir Philip Colville Smith, grand secretary of the United Grand Lodge of England; Supreme Council of France — Charles A. Guerard, Consul General for France, stationed at Seattle, Wash.; Supreme Council of Turkey — The Turkish Ambassador, His Excellency Ahmed Mouhtar; Supreme Council of Roumania — Georges Boncesco; Supreme Council of Ecuador — Albert Gildred, grand treasurer general; Supreme Council of Scotland—Fred C. Webb, inspector general in Trinidad and British West Indies. Most of these officials were accompanied by their wives and members of their respective supreme councils.

A distinguished member of the Scottish Rite, southern jurisdiction, Rt. Rev. W. C. White, 32°, K. C. C. H., Bishop for the Province of Honan, China, for the Church of England, and Harold Rust, 33°, junior grand warden of the Grand Lodge of Pennsylvania, Northern Masonic Jurisdiction, also attended the meeting. All of the distinguished visitors representing other supreme councils made short addresses at the various sessions during the week.

Two year will elapse before the next meeting of the supreme council. In 1934 the International Conference of the supreme councils of the world will be held in Havana, Cuba.

IN HAWAII

F. H. Petrie, deputy in Hawaii for the southern supreme council, Scottish Rite of Freemasonry, reports progress in the several activities of the rite in that jurisdiction, among which are, increased membership, added interest in conferring degrees, the publishing of a monthly bulletin, improvement in attendance at meetings, satisfactory refunding of indebtedness on temple property — with all other property clear and a goodly balance for unforeseen contingencies and continued liquidation of the refunded indebtedness.

Mr. Petrie further stated that the Scottish Rite Relief Association, which was formed in August, 1929, by the co-ordinate bodies of this jurisdiction under the official act of William P. Filmer, former Inspector General for Hawaii, is in splendid condition.

In an address delivered before the Central Java Lodge Circle, Soedjono Tirtokoemo stated that in the 21 lodges of The Netherlands East India, there were in 1892 only 43 Javanese. These, he said, were of the princely, professional and official classes. The small number at that time was attributed to the lack of intercourse between the natives of Java and Europeans.

A NOBLE BEQUEST

The late Mrs. Susan Dorothy Allen, of Nashville, Tenn., widow of the late Benjamin Bentley Allen,

33°, bequeathed to the Scottish Rite Bodies of that city her library and \$15,000. George William Jer-nigan, 32°, also of Nashville, Tenn., who died August 24, 1931, bequeathed the Nashville bodies one-third of his estate. The bequest will amount to about \$5,000, it was said.

CANADIAN BEGINNINGS

Masonry in Canada had its beginning in the founding of military lodges in the early fortresses of Ontario by British officers, who brought the secrets of the order with them, and traces of their work are still found. Its establishment in Canada is attributed to Ensign Erasmus James Phillips, who is believed to have obtained his authority from the Grand Lodge of Boston. The order flourished at first mostly among the soldiers following the conquest of Canada, and continued with indifferent activities and growth until the establishment of the Grand Lodge of Canada, October 10, 1855, the establishment of which will stand out as one of the most important dates in provincial Masonic history. Three years later the old provincial grand lodge which functioned under Sir Allen Napier McNab, who received a patent from Scotland, united with the provincial grand lodge. Since that time there has been only one grand lodge in Ontario.

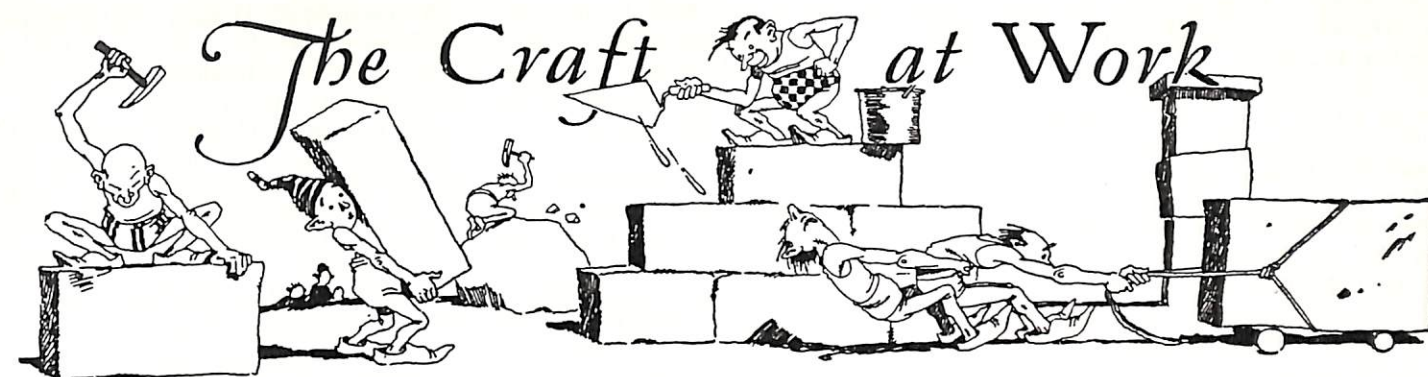
"ONE LITTLE WORD OF MINE"

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleetier,
If any little life of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

Fraternally,

THEODORE F. DARBY, W. M.,
Harmony Lodge, Northfield, Mass.



NOVEMBER ANNIVERSARIES

Edward Bass, first Episcopal bishop of Massachusetts, was born in Dorchester, Mass., November 23, 1726. He officiated as grand chaplain of the Massachusetts Grand Lodge in 1768.

Baron von Steuben, inspector general on General Washington's staff during the Revolution, and a member of Holland Lodge No. 8, New York City, was born at Magdeburg, Prussia, November 5, 1730, and died at Steubenville, N. Y., November 28, 1794.

George Plater, sixth Governor of Maryland (1791) and a member of the Old Lodge at Leonardtown, Md., was born in Sotterly, St. Mary's County, Md., November 8, 1735.

Frederick Lewis, Prince of Wales, eldest son of King George II, was initiated and passed at a lodge held at his palace at Kew, near Richmond, Eng., November 5, 1737.

Robert R. Livingston, grand master of New York (1784-1801), was born in New York City, November 27, 1746. Commodore Samuel Tucker, Revolutionary officer, and member of St. John's Lodge, Boston, died at Marblehead, Mass., November 1, 1747.

Gen. George Washington was initiated in Fredericksburg (Va.) No. 4, November 4, 1752.

Return Jonathan Meigs, Jr., Governor of Ohio (1810-14), Postmaster General under Presidents Madison and Monroe (1814-23), and master of American Union Lodge, Marietta, Ohio, was born at Middletown, Conn., November 16, 1764.

Maj. Gen. Joseph Warren, who rang the alarm bells of Boston in 1775, was made a master Mason in the Lodge of St. Andrew, Boston, November 26, 1761. On November 30, 1768, he became master of this lodge.

John Paul Jones, "Father of the American Navv," became a member of St. Bernard's Lodge No. 122, Kirkcudbright, Scotland, November 27, 1770.

Shadrach Bond, first grand master of the first Grand Lodge of Illinois (1821) and first Governor of that state (1818-22), was born in Frederick County, Md., November 24, 1773.

James Monroe, fifth President, was initiated in Williamsburg (Va.) Lodge No. 6, November 9, 1775, while attending William and Mary College in that city.

Rev. George Oliver, famous English Masonic writer, was born in Papplewick, Lincolnshire, November 5, 1782.

William Whipple, a signer of the Declaration of Independence, and a member of St. John's Lodge No. 1, Portsmouth, N. H., died November 28, 1785, in that city.

Frederic, Duke of York, second son of King George III, was initiated in Britannic Lodge No. 29 (now No. 33), in London, November 21, 1787.

Gen. Samuel Elbert, who was appointed Grand Master of Georgia by the Grand Lodge of England, and was Governor of that state in 1785, died at Savannah, November 2, 1788.

Gen. Richard Caswell, Governor of North Carolina for a number of years, was elected grand master of that state, November 18, 1788. His death occurred at Fayetteville, N. C., November 10, 1789.

Stephen F. Austin, who was defeated in 1836 by Gen. Sam Houston for the first presidency of Texas, was born in Wythe County, Va., November 3, 1793, and was a member of Louisiana Lodge No. 109, St. Genevieve, Territory of Louisiana, now Missouri.

James Knox Polk, eleventh President, was born in Mecklenburg County, N. C., November 2, 1795. He was a member of Columbia (Tenn.) Lodge No. 31, and of Lafayette Chapter No. 4, R. A. M.

Nathan Brownson, Governor of Georgia (1782) and member of North Star Lodge, Manchester, Vt., died at Riceboro, Ga., November 6, 1796.

Hamilton R. Gamble Grand Master of Missouri (1832), Governor of that state (1861-64), was born at Winchester, Va., November 20, 1798. On November 2, 1824, he affiliated with Missouri Lodge No. 1, St. Louis.

Michael Z. Kreider Grand Master of Ohio (1847), was born November 8, 1803, at Huntington, Pa.

Alexander Martin, Governor of North Carolina for many years, and grand junior deacon of the grand lodge of that state, died at Danbury, N. C., November 10, 1807.

Gen. Albert Pike, eighth grand commander of the Southern Supreme Council, became a Royal Arch Mason in Union Chapter No. 2, Little Rock, Ark., November 29, 1850. On November 4, 1852, he became a charter member of Magnolia Lodge No. 60, Little Rock, and on November 15, 1853, became grand high priest of the grand chapter, R. A. M., of Arkansas.

Edward T. Schultze, Masonic historian, was knighted in Maryland Commandery No. 1, K. T., Baltimore, November 28, 1862.

Christopher (Kit) Carson, famous Indian scout, affiliated with Montezuma Lodge No. 109, Santa Fe, N. Mex., November 30, 1864.

Col. John W. Vrooman, Grand Master of New York (1889-91), became a member of Herkimer (N. Y.) Lodge No. 423, November 2, 1865. His death occurred at Herkimer, November 23, 1929.

George Fleming Moore, thirteenth grand commander of the southern supreme council, and first editor of *The New Age*, was raised in Rockford (Ala.) Lodge No. 137, November 22, 1873. On November 20, 1875, he received the degrees in Montgomery (Ala.) Council No. 3, R. & S. M.

William J. Florence, co-founder of the Mystic Shrine, died at Philadelphia, Pa., November 19, 1891.

Thomas Hubbard Caswell, eleventh grand commander of the southern supreme council, died at San Francisco, Cal., November 13, 1900.

Frederick Webber, secretary general of the southern supreme council (1886-1907), died at Washington, D. C., November 4, 1907.

The corner-stone of the George Washington Masonic National Memorial at Alexandria, Va., was laid by the grand master of that state, November 1, 1923.

Joseph G. Cannon, Speaker of the House of Representatives, and a mem-

ber of Athelstan Commandery No. 45, K. T., Danville, Ill., died in that city, November 12, 1926.

Oliver Fry, grand commander of the Supreme Council of Ireland, died in Dublin, November 23, 1926.

James W. Good, Secretary of War in the Hoover Cabinet, and member of the Scottish Rite Bodies at Cedar Rapids, Iowa, died at Washington, D. C., November 18, 1929.

LIVING BRETHREN

John Philip Sousa, celebrated "March King", was born in Washington, D. C., November 6, 1854, and is a member of Hiram Lodge No. 10, and Columbia Commandery No. 2, K. T., both in the National Capital.

George W. P. Hunt, first Governor of Arizona, a position he occupied for seven terms, was born at Huntsville, Mo., November 1, 1859, and is a member of White Mountain Lodge No. 3, Globe, Ariz., and of the Mystic Shrine.

Charles C. Hunt, who in 1925 was elected grand secretary of the Grand Lodge of Iowa, and librarian of the Masonic library, was born in Cleveland, Ohio, November 9, 1866.

James C. Burger, past imperial potentate of the Mystic Shrine, was born November 21, 1866, at New York City.

Pat Morris Neff, former Governor of Texas, was born at McGregor, Texas, November 26, 1871, and is a member of Karem Temple, Mystic Shrine, at Waco.

Alexander J. Groesbeck, former Governor of Michigan, and a thirty-third degree member of the Northern Masonic Jurisdiction, was born in Warren Township, McComb County, Mich., November 7, 1873.

Arthur J. Weaver, former Governor of Nebraska, was born at Falls City, Neb., November 18, 1873 and is a member of the Scottish Rite Bodies at Omaha.

Donald M. MacMillan, noted Arctic explorer, was born at Provincetown, Mass., November 10, 1874, and on November 24 1926, was knighted in St. Alban's Commandery, K. T., at Portland, Me.

Hiram Bingham, former Governor of Connecticut, and U. S. Senator, was born in Honolulu, Hawaii, November 19, 1875 and is a Masonic author of note.

Will H. Hays, Postmaster General under President Harding, and a member of Sullivan (Ind.) Lodge No. 263, was born in that city, November 5, 1879.

Rear Admiral Henry T. Mayo, U. S. N., became a member of Burlington (Vt.) Lodge No. 100, November 10, 1885.

On November 17, 1891, Lord Ampthill, pro grand master of the United Grand Lodge of England, was appointed by King Edward VII (then grand master) as provincial grand master for Bedfordshire.

Bainbridge Colby, Secretary of State in the Wilson Cabinet, was raised in Kane Lodge No. 454, New York City, November 18, 1902.

Esten A. Fletcher, past imperial potentate of the Mystic Shrine, received the thirty-second degree at Rochester, N. Y., November 19, 1903.

George H. Carter, U. S. Public Printer, received the thirty-second degree at Des Moines, Iowa, November 20, 1903.

Oliver Ellsworth, Chief Justice of the U. S. Supreme Court (1786-99), and later U. S. Minister to France, died at Windsor, Conn., November 26, 1807. He served as grand secretary of the grand lodge of his state.

John Coates, first grand master of Maryland (1787-93), died at Easton, Pa., November 30, 1810.

Col. Joseph H. Davies, Grand Master of Kentucky, was killed at the Battle of Tippecanoe, November 8, 1811.

William Franklin, son of Benjamin Franklin, and grand secretary of the Grand Lodge of Pennsylvania, died in England, November 17, 1813.

Dr. Crawford W. Long, distinguished physician, whose discovery of ether anaesthesia in 1842 gave him a prominent place in the medical profession, was born at Danielsville, Ga., November 1, 1815, and was a member of Mt. Vernon No. 22, Athens, Ga.

Joseph Habersham, colonel during the Revolutionary War, and member of Solomon's Lodge No. 1, Savannah, Ga., died in that city, November 17, 1815.

Henry M. Rice, who served as U. S. Commissioner in making Indian treaties in 1887-88, and was a member of St. Paul (Minn.) Lodge, was born at Waitsfield, Vt., November 29, 1817.

John Snow, Grand Master of Ohio, (1819-24; 1829), was elected high priest of Horeb Chapter No. 3, R. A. M., Worthington, Ohio, November 17, 1818, holding that office for several years.

Ichabod Goodwin, Governor of New Hampshire (1859-61), became a member of St. John's Lodge No. 1, Portsmouth, N. H., November 1, 1819.

Col. William R. Davie, third grand master of North Carolina (1792-98) and Governor of that state, died near Landsford, S. C., November 8, 1820.

Anson Burlingame, U. S. Minister to China (1861-67) and member of Amicable Lodge, Cambridge, Mass., was born at New Berlin, N. Y., November 14, 1820.

Alexander McDonald, fifth grand commander of the southern supreme council, received the thirty-third degree, November 17, 1822.

John Henry Honour, sixth grand commander of the southern supreme council, was initiated in Orange Lodge No. 14, Charleston, S. C., November 2, 1824. He died in that city November 26, 1885.

Gen. Philip Van Cortlandt, who in 1824 accompanied General Lafayette on his American tour, died at Croton-on-Hudson, N. Y., November 1, New York City.

Henry Eckford, naval constructor at the Brooklyn Navy Yard (1817-20) and first junior warden of Fortitude Lodge No. 84 (now No. 19), Brooklyn, died at Constantinople, Turkey, November 12, 1832.

Arthur M. Hyde, Secretary of the Agriculture in the Hoover Cabinet, received the thirty-second degree at Kansas City, Mo., November 25, 1909.

Walter L. Stockwell, general grand master of the general grand council, R. & S. M., received the thirty-second degree at Grand Forks, N. D., November 24, 1910.

Franklin D. Roosevelt, Governor of New York, was raised in Holland Lodge No. 8, New York City, November 28, 1911.

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NEW ENGLAND CRAFTSMAN

Adv. Dept., Masonic Temple, Boston

James H. Rowland, past grand master of Louisiana, received the thirty-second degree at Shreveport, La., November 22, 1912. On November 12, 1917, he was made a thirty-third degree Mason.

Will Rogers, celebrated comedian, became a member of Akadar Shrine Temple, at Tulsa, Okla., November 20, 1914.

George B. Dolliver, past grand master of Michigan, received the thirty-second degree at Grand Rapids, November 1, 1918. He recently attained the thirty-third degree.

Dr. George C. F. Butte, Vice-Governor and Secretary of Public Instruction of the Philippine Islands, received the thirty-third degree at Austin, Tex., November 20, 1923.

Harry F. Byrd, former Governor of Virginia, was made a Mason in Winchester Hiram Lodge No. 21, Winchester, Va., in November, 1925.

Samuel Crocker Laurence, grand commander of the Northern Supreme Council (1909-10), was born at Medford, Mass., November 22, 1832.

Frederick Dalcho, second grand commander of the southern supreme council, and a Masonic writer of note, died at Charleston, S. C., November 24, 1836.

Myron M. Parker, grand master of the District of Columbia, was born in Fairfax, Vt., November 7, 1847.

Jirah Dewey Buck, Masonic writer, philosopher and physician, was born November 20, 1848, at Fredonia, N. Y.

Richard M. Johnson, ninth Vice-President, and a member of Hiram Lodge No. 4, Frankfort, Ky., died in that city, November 19, 1850.

Rear Admiral John D. Sloat, U. S. No. 3, New York City, died at Brooklyn, N. Y., November 28, 1867.

Commodore Lawrence Kearney, U. S. N., a member of Columbian Lodge, Boston, Mass. died November 29, 1868.

LORD CORNWALLIS VISITS THE LODGE OF WASHINGTON

On October 21, Lord Cornwallis, Deputy Grand Master of Masons of England and direct descendant of General Cornwallis, and his party visited Mt. Vernon and the lodge room of Alexandria, Va.

Other members of the party were: Otto R. Heiligman, grand senior warden; Harold N. Rust, grand junior warden, and John A. Perry, grand secretary, of the Grand Lodge of Pennsylvania. Hon. George P. Darrow, past grand high priest, and Joseph E. Quinby, grand secretary, of the Grand Holy Royal Arch Chapter of Pennsylvania.

They were met by Charles H. Calahan, past grand master of the Grand Lodge of Virginia, and Robert S. Barrett, junior warden of Alexandria Washington Lodge No. 22, and escorted to Mt. Vernon, where Col. H. H. Dodge, superintendent of Mt. Vernon, conducted the party over the grounds.

At the lodge rooms the party was met by E. J. Skidmore, master, Senior Warden S. N. Gray, the Mayor of Alexandria, Edmund F. Ticer and members of the city council.

Lord Cornwallis evinced great interest in the Washington relics and ex-

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NEW K. T. COMMANDER

Benjamin F. Downing, of Newport, was chosen grand commander at the 128th annual conclave of the grand commandery of Knights Templars and the independent orders of Massachusetts and Rhode Island held in the Masonic Temple, Boston, Friday, Oc-

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tober 30th. The grand commander, Frederick Huntington Briggs, occupied the chair.

Other officers elected were George L. Dodd, deputy grand commander; William S. Hamilton, grand generalissimo; Arthur S. Vaughn, grand captain general; William H. Emerson, grand treasurer; Martin J. Pleschinger, grand recorder; the Rev. Francis W. Gibbs, grand prelate; the Rev. Clarence A. Barbour, associate prelate; Harold W. Sprague, grand senior warden; Harry P. McAllister, grand junior warden; J. Irving Shepley of Newport, grand warden; George T. Everett, grand standard bearer; Adelbert E. Place, grand sword bearer; William A. Graham, Harrison Hyslop, Arthur A. A. Stewart, John E. Rines, division commanders; Frederick I. Dana, inspector instructor; Charles M. Pear, sentinel; Charles T. Converse, captain of the guard.

Invited guests were Right Eminent Mark Norris of Grand Rapids, inspecting officer; Right Eminent Sir David Wilson, grand commander of Maine; Clyde P. Love, grand commander Pennsylvania; Arthur L. Lee, grand commander, New York state; George D. Lingletter, past grand commander, New York State; John R. Temple, past grand commander, Vermont; George O. Lord, past grand commander, New Hampshire; Most Excellent Jesse E. Eames, grand high priest of the grand chapter of Massachusetts; Most Illustrious Alden B. Heffler, grand master of the grand council of Royal and Select Masters of Massachusetts; Right Worshipful Winfield R. Temple, grand senior warden of the grand lodge of Masons in Massachusetts representing the grand master, Herbert W. Dean.

Right Eminent Sir Charles F. White of Malden, Mass, past grand commander, was the installing officer.

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304 MASONIC REPRESENTATIVES — 65 MASONIC SENATORS

An interesting review of the characteristics of American political life, under the caption, "Will America become Catholic?", in a recent issue of *The Literary Digest*, contains some significant figures, in which Masons have a peculiar interest. While not a political organization in any sense of the word, in the United States Freemasons none the less play an important part as individuals in the field of politics.

More than forty years ago an eminent Roman Catholic prelate, Archbishop Ireland, said: "Our work is to make America Catholic." Doubtless from the standpoint of the Church, that is a desirable objective, and yet the situation to-day does not indicate that very great steps have been taken at least politically toward that end. John F. Moore, author of an important work of the same subject, and published by Harper & Brothers, gives some illuminating figures. For instance:

"When we turn to the Seventy-third Congress we learn that though the Catholics constitute approximately one-sixth of the population, there are but 35 members of that church among the 435 Congressmen, and but six Catholics among the 98 Senators.

"The Methodists, though numerically fewer than half the Catholic body, have nearly three times as many Congressmen, and the Episcopalians, though numerically not more than one-fifteenth the size of the Catholic Church, have five times as many Senators.

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"Even though Catholic representation among the clerical forces at Washington might be large, it most assuredly is not in evidence in the higher spheres where final authority and power rest.

"One is almost bewildered by the slight impression this great religious body is making upon the political consciousness of the nation in its larger and broader aspects.

"It is interesting to note that in the same Congress there were 65 Masons in the Senate, as against six Catholics; there were 304 Masons in the House as against 35 Catholics; and at the present time, when no Catholic is officiating as Governor of an American State, 36 of the 48 Governors are of the Masonic fraternity. Yet there are about 20,000,000 Catholics in the country, and only something more than 3,000,000 Masons.

"That there are local communities in which Catholicism has a strong hold and on whose official rosters a disproportionate number of its members are found, is probably true. Such cities, however, are not numerous, nor are they an index of nation-wide conditions.

"New York is an outstanding example of this type of civic community. The Catholic Church, though strong, does not represent a majority of the population. There are more Jews than Catholics in New York City."

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Masonic Employment Bureaus

Compiled by The Masonic Service Association of the United States and Published by Permission

In this time of depression and unemployment it is believed that information of what the Craft has accomplished by employment Bureaus may be of interest to the leaders of Freemasonry. To this end all Grand Secretaries in the United States were queried regarding the Employment Bureaus which might function in their jurisdictions.

From their replies other letters were written to the managers of all the Employment Bureaus operating under Masonic auspices.

From the replies to these letters, the following digest (arranged alphabetically) has been compiled.

It is not complete, as not all managers desire to give out the figures of their work. Some Grand Secretaries and some managers did not reply. But a sufficient number have given the necessary information to permit a comparison. It is hoped that this short account of Masonic employment agencies in jurisdictions is sufficiently well rounded to give a comprehensive if only bird's eye view of the work such agencies have accomplished, the ways in which they are financed, and the cost of operation.

Particular attention is called to the "Conclusion."

CALIFORNIA (San Diego)

Several Masonic employment services operate in California of which the Masonic Employment Service of San Diego is typical. It is supported by contributions from the Grand Lodge and from local Masonic bodies. According to its report presented to the Grand Lodge in its October, 1930, session the Grand Lodge contributed \$1200, other Masonic bodies contributed \$950 and interest amounted to \$12, a total of \$2162.

Most of this money went for salaries, \$2100 being so expended. The balance was for telephone, telegraph, printing, stationery and postage, the total expenses for the year being \$2,171.25. Apparently no rent is paid by the Employment Service.

Five hundred and thirteen positions were secured for men, women, boys and girls, at a cost of \$4.23 each, but no figures are available to show what salaries were earned.

CONNECTICUT (New Haven)

The Masonic Service Bureau of New Haven, Connecticut, organized 1931, is designed to aid the several lodges and other Masonic bodies in administering relief. Employment is only a small part of its work. The membership consists of seven lodges, one chapter, one council, one commandery and the lodge, council and chapter of the Scottish Rite.

A Secretary is employed at \$2,000 a year; his office in the Masonic Temple is supplied without cost, and he has a small allowance for car expense.

Between February and July, thirty applications for employment were received and seven positions secured. The Secretary writes that hospital calls, house calls, letters written, loaning money, receiving callers at

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the office, and other duties have been too numerous to permit him to specialize on the employment problem, but that he hopes to do more as the Bureau gets better known.

DISTRICT OF COLUMBIA (Washington)

A Masonic Employment Bureau operated in this Jurisdiction with indifferent success for many years. It was reorganized in 1928 and now functions as the Masonic Personnel and Service Bureau under a budget approved by Grand Lodge.

It is supported by a ten cents per capita contribution from the Grand Lodge, Grand Chapter, Grand Commandery, Scottish Rite Bodies, Grand Chapter Eastern Star, Shrine, Grotto and Tall Cedars. To this the Grand Lodge now adds an additional contribution of \$1835 yearly. The total funds contributed during 1930 was \$5,550.

Quoting from the report of the Bureau as rendered to Grand Lodge; "Expressing return to members of the Craft and their relatives on a yearly basis, since Bureau

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operation is so based, shows a yearly return of \$181,073.25."

During the Bureau's fiscal year, October 1, 1929 to October 1, 1930, 486 positions were available, and 230 were filled. Again quoting: "It is significant that due to lack of qualified applicants, 53 per cent of the available positions could not be filled."

Washington is a city peculiar to itself in many ways; its principal "industry" is government, and its non-governmental workers are engaged almost entirely in businesses supported by the purchasing power of government workers. There is no great industry, factory, or business in the city, but a number of national organizations maintain large working forces in the city; Acacia Mutual Life, the National Geographic Society, the Chamber of Commerce of the United States, etc.

There is a dearth of positions for the unskilled; there is usually a demand for skilled help in many lines.

During the year, 1086 registrations were made; comparison with positions filled (230) shows that one was placed for every 4.7 applicants as a result of the Bureau's work. That 53 per cent of available positions could not be filled from applicants shows the relative character of positions available and the abilities of those needing work.

The Bureau operates strictly on a basis of "The Employer Must Be Served". Complete statistics and graphs are kept of all details of the work, which show a steadily rising curve of applicants registering, positions available and positions filled. The increase of registrants over the previous year was 7 per cent, the increase in available positions 54 per cent, and the increase in positions filled 22 per cent.

These figures indicated that the Craft as a whole lacked knowledge of the activities and successes of the Bureau. The director began a monthly news letter, sent to the heads of all lodges, chapters, commanderies, etc.; a chatty mimeograph sheet about the Bureau and its work. The graphs show the result in increased registration and new interest in the Bureau.

Personal contact is constantly made with employers; no unqualified applicant is ever sent out. The Bureau employs a Director at \$2400 yearly, and two assistants at \$1,000 and \$720 respectively and a clerk at \$1,200.

The Bureau is being built on broad lines for the future. Already it shows a return to the Craft of 046.92 for each dollar expended, and the curves of the graphs kept of the work during the past three years prophecy that will be largely increased in the future.

ILLINOIS (Chicago)

The Masonic Employment Bureau of the Chicago District, then called the Masonic Service Bureau, was established in 1905. It is operated by the Chicago District Masonic lodges and bodies both for the conven-

ience and relief of needy members and dependents of members of the Masonic fraternity and to promote the practice and expand the influence of Masonic principles.

The membership of the Bureau is composed of Masonic lodges and bodies or other organizations whose membership is exclusively of Masonic origin located in the Chicago district and which subscribe annually to its maintenance by annual subscription on the basis of, but not to exceed, 10 cents per member from its membership lodges and bodies; aided by contributions from some of the Grand Bodies.

Each lodge or body subscribing to the Bureau's maintenance is entitled to the appointment of one or more (preferably five) representatives on the Bureau's staff, who collectively are entitled to one vote on all matters pertaining to the Bureau's conduct and government.

In addition to the fraternal activities conducted directly by its own operating staff, the Bureau serves as a central clearing house for the activities of its representatives. Its meetings are held monthly where its business is conducted, its work is reviewed, and uniform plans are outlined for

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its own and the continued activities of its representatives.

Finances and employment accomplishments of the Bureau from 1905 to 1930 inclusive are shown in the following table:

Receipts: 1905, \$1,151.10; 1906, \$1,648.10; 1907, \$887.31; 1908, \$2,027.30; 1909, \$1,169.50; 1910, \$1,162.43; 1911, \$2,081.95; 1912, \$1,638.70; 1913, \$2,380.00; 1914, 2,468.95; 1915, \$2,633.30; 1916, \$4,685.55; 1917, \$5,914.40; 1918, \$6,421.05; 1919, \$7,430.44; 1920, \$7,807.76; 1921, \$9,288.64; 1922, \$9,785.96; 1923, \$10,560.61; 1924, 11,007.17; 1925, 11,871.94; 1926, 12,972.19; 1927, 11,875.34; 1928, \$13,845.76; 1929, \$11,897.14; 1930, \$16,724.14; total, \$171,336.73.

Disbursements: 1905, \$793.74; 1906, \$1,599.48; 1907, \$879.65; 1908, \$1,750.70; 1909, \$1,365.70; 1910, \$1,354.98; 1911, 1,732.64; 1912, \$1,771.14; 1913, \$1,919.30; 1914, \$2,069.96; 1915, \$2,497.55; 1916, \$3,840.00; 1917, \$6,114.54; 1918, \$6,232.92; 1919, \$7,036.83; 1920, \$8,106.99; 1921, \$8,764.99; 1922, \$10,039.08; 1923, \$11,230.39; 1924, \$11,438.25; 1925, \$11,168.20; 1926, \$11,822.39; 1927, \$12,045.83; 1928, \$12,634.76; 1929, \$13,018.79; 1930, \$12,292.92; total, \$163,521.72.

Applications: 1905, 434; 1906, 450; 1907, 52; 1908, 539; 1909, 544; 1910, 783; 1911, 1,660; 1912, 1,825; 1913, 2,479; 1914, 3,195; 1915, 3,377; 1916, 3,806; 1917, 4,679; 1918, 4,217; 1919, 5,166; 1920, 5,375; 1921, 9,013; 1922, 8,612; 1923, 7,621; 1924, 9,126; 1925, 9,923; 1926, 9,824; 1927, 10,843; 1928, 10,063; 1929, 10,296; 1930, 9,114; total, 133,034.

Positions secured: 1905, 251; 1906, 380; 1907, 60; 1908, 170; 1909, 170; 1910, 288; 1911, 352; 1912, 386; 1913, 549; 1914, 662; 1915, 1,000; 1916, 1,449; 1917, 1,783; 1918, 1,658; 1919, 2,262; 1920, 2,251; 1921, 2,265; 1922, 2,527; 1923, 2,482; 1924, 2,400; 1925, 3,076; 1926, 3,027; 1927, 2,989; 1928, 3,314; 1929, 3,736; 1930, 2,396; total, 40,803.

Average Cost per Positions: 1905, \$3.16; 1906, \$4.21; 1907, \$14.66; 1908, \$10.29; 1909, \$8.03; 1910, \$5.94; 1911, \$4.92; 1912, \$4.58; 1913, \$3.49; 1914, \$3.12; 1915, \$2.49; 1916, \$2.65; 1917, \$3.43; 1918, \$3.75; 1919, \$3.11; 1920, \$3.60; 1921, Average *, 1922, \$5.09 *, 1923, *, 1924, *, 1925, *, 1926, *, 1927, *, 1928, *, 1929, *, 1930, *

* Bureau's cost of operation is not now averaged alone on employment secured. If it were so averaged (41,883 positions at a cost of \$168,521.72.) the average placement would be \$3.90.

IOWA

The Grand Lodge of Iowa at its 1931 Annual Communication passed the following amendment to the code:

"Masonic Employment. A Committee on Masonic Employment, consisting of three (3) members who shall have general supervision of the establishment and conduct of Masonic Employment Bureaus by the constituent lodges, and

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shall prescribe rules and regulations therefor. When first appointed, one member shall be appointed for one (1) year, and one for two (2) years, and one for three (3) years, and thereafter one member shall be appointed annually to serve for a period of three (3) years. The establishment of such Bureaus shall not be compulsory but optional with constituent lodges and the expense of maintaining the same shall be provided by the lodges establishing or participating in the same. The Finance Committee shall make an annual recommendation for the expenses of this Committee which shall be approved by the Board of Trustees."

KANSAS (Wichita)

The Grand Lodge of Kansas does not sponsor or maintain any employment agency, but at its annual communication in February, 1930, the Grand Lodge approved the following:

"A lodge may lawfully appropriate and use its funds towards the maintenance of an employment bureau to be conducted under the direction of the lodge or in co-

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operation with other Masonic bodies for the purpose of securing positions for their brethren who are unemployed."

A Masonic Employment Bureau operates in Wichita, supported (Sept. 1, 1930) by four lodges, the consistory, one chapter, one council, one commandery, one chapter O. E. S., one chapter of De Molay and the Shrine.

No figures are available as to expenses, receipts, etc., but very comprehensive figures on the work accomplished. According to these as of the above date, 837 applicants appeared during the year, which began with 154 applicants on file. Four hundred and three temporary and 209 permanent placements were made, a total of 612. Five hundred and four applicants either left the city or secured positions for themselves, starting the Bureau off on its new term with 145 applications on file.

LOUISIANA (New Orleans)

The Masonic Employment Bureau of New Orleans was instituted shortly after the becoming, one commandery, one chapter O. E. S., one chapter of De Molay and the Shrine. It is supported by the lodges and chapters, and O. E. S. chapters of the city.

A brief report, dated June 1, 1931, states that of 653 registrants, 535 were sent out to possible positions, including forty-nine women, and that more than 27 per cent (145) were placed.

MASSACHUSETTS

The Grand Lodge of Massachusetts maintains a Service Bureau which in the year September 1, 1929 to August 31, 1930 handled 8485 cases. Of these, 450 were placements in positions, 381 male and 69 female.

Statistics of cost are not available, as no separate figures are kept for employment service apart from service in general. Statistics of earnings, however, indicate that the average male placements earned \$1375.85 yearly, and the average female placements \$920.28 yearly, making a grand total of estimated salaries earned in a year from work done by those for whom positions were secured, of \$587,698.17.

NEW JERSEY

The Masonic Bureau of New Jersey is a state wide organization with a Central Bureau and nine branches, some of them part time, most of them full time. The total cost of operating the nine branches and the Central Bureau amounted to \$11,228.46 in 1930, as against the amount of \$10,414.98 for the previous year. The average cost per placement for 1930 was \$11.00 as against \$9.00 for 1929. A total of 110 placements for Grand Jurisdictions in the United States outside of New Jersey, 40 placements for European

members, and 970 placements for New Jersey members, their wives, sons, daughters, De Molay boys, Eastern Star, Rainbow Girls, and Jr. Order members made a total of 1242. The combined earnings from all placements for the year were \$1,352,000.00, an individual salary average per week of \$22.73. In the individual salary average is a noticeable decrease, accountable for in the constant reduction and cutting of wages among the various industries, etc., as compared to an average of \$33.00 in 1929.

Disbursements for the year were \$11,228.46 expended according to an approved budget, and by warrants approved by Grand Lodge Committee. The Grand Lodge gave \$3600 to the Bureaus, \$8,521.53 was received from lodges and \$155.73 as interest.

New Jersey is a highly organized Jurisdiction. If her Masonic Bureau is to be judged as to cost of placements, her background of much manufacturing and need of

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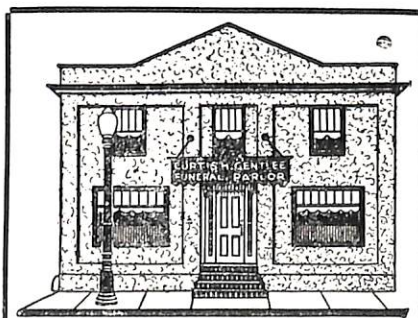
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skilled labor and her high salary average (\$22.73 to \$33 weekly) for brethren placed, must be taken into consideration.

NEW YORK (Brooklyn)

While a part of Greater New York, Brooklyn is a separate city as far as employment is concerned. The Masonic Free Employment Service Bureau, which was incorporated in 1923, registered 4924 applicants in 1930, according to a report by its manager to this Digest. Placements were made to the number of 1733, or better than one placement for every three applicants.

The cost was \$5.49 per placement, making the total expenses \$9,529.64. The manager estimates the average weekly salary earned by placements to be \$41.096, or \$2,136,992 for the year. This is particularly interesting in view of the statement made in the previous annual report that the Bureau is handicapped by having applicants of much higher average age than those who apply to the usual commercial employment bureau.

The Bureau is supported by contributions from the various lodges.

NEW YORK (New York City)

The Masonic Employment Exchange of New York City is faced with special problems of its own; among them that of registration of a very large number of men in a city which is over supplied with applicants for every existing position. The results demonstrate the resourcefulness of the Exchange.

According to a report of the activities for 1930 made by letter to this Digest, 9954 registrations were put on the books. Of these, 2231 placements were made, at a cost per placement of \$5.39. The salaries earned totaled a weekly average of \$58,006, a yearly return of almost three million dollars (\$2,912,312).

The expenses of the Exchange were \$12,009.50, which sum came from contributions from lodges of New York City (not including Brooklyn).

OHIO (Cleveland)

The Masonic Employment Bureau of Cleveland, Ohio, carries at the top of its letter head the statement:

"The Greatest Object of Masonry Is to
Protect The Happiness of the Human
Race."

The Bureau was organized by the various Masonic bodies of the Cleveland District, and while not under the supervision of the Grand Lodge, has been in operation thirty years.

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Service is extended to Masons, wives of Masons when Mason is unemployed, widows, members of O. E. S. and minor children of a Mason's family.

The Bureau did not publish an annual report for 1930, so that no figures as to total number of applicants, positions secured and benefits resulting are at hand.

OREGON (Portland)

The Masonic Service and Employment Bureau of Portland, Oregon, now eleven years old (nearly) has apparently solved the twin problems of securing adequate funds and interesting employers in offering opportunities to Masons and their dependents who need positions.

According to the annual report for the year 1930, the Grand Lodge of Oregon contributed \$3528 towards the total of \$6703.21 on hand and received during the year, the rest of the funds being contributed by various Masonic bodies.

The expenses were \$6212.87, of which \$4515 was expended in salaries and \$1200 in rent, the balance being made up of office supplies, telephone, advertising, postage, printing, etc.

A record of 2159 placements was made during the year, or at the rate of \$2.88 cost for each position filled. The annual report gives the following statistics:

Positions filled (30 days and over).....	452
Positions filled (under 30 days)	1662
Positions filled by State Representatives ..	45
Total applications on file, Jan. 1, 1930.....	314
Total applications on file, Jan. 1, 1931.....	463
Total applications received during year ..	2945
Total number of new applicants.....	698
Total requests from employers.....	1594
Total conferences with employers.....	422
Total number of women placed.....	85
Total number of minor sons placed.....	56

Employment is secured for Master Masons, their wives, daughters, widows, sisters, mothers and minor sons.

Of the total applications for positions received during the year (2945) those which came from members in other Jurisdictions numbered 1147. The Bureau receives the close cooperation and support of the Grand Master and Grand Lodge officers. The Grand Lodge has two representatives on the Board of Directors, composed of one repre-

sentative from each of the fourteen member bodies, except that the Board of Relief has three members.

PENNSYLVANIA (Philadelphia)

The Masonic Employment Bureau at Philadelphia is in charge of a Manager at a salary of \$2,400 per annum and an Assistant at a salary of \$1,500 per annum. The Bureau is open from 8:30 A. M. to 4:30 P. M. week days; Saturdays from 8:30 to 12 noon except during July and August.

The Grand Lodge appropriates \$5000 per annum for the operation of the Bureau. During the past few years the Bureau has finished with an unexpended balance of approximately \$600. Following is the record of the activities of the bureau for the past six years:

Personal calls at Bureau: 1925, 8,712; 1926, 9,898; 1927, 13,843; 1928, 21,352; 1929, 23,765; 1930, 22,844.

Members registering: 1925, 2,407; 1926, 3,410; 1927, 4,542; 1928, 4,367; 1929, 5,827; 1930, 8,332.

Positions located: 1925, 2,754; 1926, 5,434; 1927, 5,680; 1928, 7,783; 1929, 10,502; 1930, 7,364.

Members placed: 1925, 1,815; 1926, 2,979; 1927, 3,583; 1928, 2,615; 1929, 2,890; 1930, 2,029.

Est. Aggregate salaries of placements: 1925, \$2,499,533; 1926, \$2,261,247; 1927, \$3,903,825; 1928, \$3,058,076; 1929, \$3,622,822; 1930, \$2,287,955.

Est. Average salaries of placements: 1925, \$1,352; 1926, \$1,379; 1927, \$1,394; 1928, \$1,169; 1929, \$1,243; 1930, \$1,118.

At \$30,000 for six years, an unexpended balance of \$600 and 15,911 positions secured, the cost of placements is \$1.84 each.

RHODE ISLAND

The Grand Lodge of Rhode Island maintains a Masonic Service Bureau, of which the fundamental function is relief, not employment. From the report of that Board to the Grand Lodge in 1930 the following is quoted:

"The Board received 268 requests for aid to obtain work and sent 104 applicants to seek known positions; 33 gained employment, shown by their returns to average a weekly wage of \$23.39. Others may have gained temporary or even permanent employment, yet having done

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so failed to make it known to the Board for record."

No statistics are given in the report by which to calculate the cost of obtaining these positions, as the employment activities are conducted as a part of the total work of the Board.

The report also observes:

"In its efforts to aid those of our Brothers seeking employment, the results this year have been somewhat disappointing, and much thought and consideration of method has been given, also by advice and consent of the Grand Master visitations have been made by the Secretary of the Board to jurisdictions of Massachusetts, New York, and New Jersey to study their methods and seek ideas along this line of work. The non-success seems to be universally from the lack of close co-operation on the part of the employer who might to a great extent use the offices of the Board for needed help. Perhaps this is only natural. Those who do so and are successful in gaining the services of a desirable employee continue to keep us posted as to opportunity for those in need. Others disregard it entirely and some report that the un-Masonic assumption of a right of commercial preference claimed by certain unappreciative and ill-advised Brothers whom they have aided has caused them to look upon the Service Board Bureau as a floater's agency."

TEXAS (Fort Worth)

The Grand Lodge of the Lone Star State has approved Masonic employment activities in the following resolution:

"Resolved, that the Most Worshipful Grand Lodge of Texas approves and extends its cordial support and co-operation, without any financial obligation on its part, to the organization of "Masonic Relief and Employment Bureaus" to be supported by per capita contributions from lodges and other Masonic bodies, provided the names of such Bureaus shall include, and be preceded by, the name of the city or town in which the Bureau is established."

The Fort Worth Masonic Employment and Relief Bureau, Inc., is supported by twelve lodges, four chapters, one commandery, the Scottish Rite bodies and the Shrine. According to the report dated June 24, 1931, the annual receipts were \$12,265.21. Of this sum, \$5,401.84 was spent in relief, indicating that employment is the smaller part of the activities of this Bureau. Two hundred and thirty-two positions were secured for applicants during the year, and 1871 positions have been secured during the six years of the Bureau's life to June 24, 1931.

WASHINGTON (Seattle)

The following is from a letter from the Secretary of the Masonic Service Bureau of Seattle, Washington:

"This Bureau has been in existence over 47 years, the Employment Department only 17 years. Our total income for 1930 was \$6,264.52, covering both Re-

lief and Employment. If the two were separated, we should figure half expense for each, although the Employment really takes more time than the Relief. This income is derived solely from contributions of Lodges and other Bodies, on a per capita basis. Lodges within the city paying us 5 cents per member per month, and those outside the city and the other Bodies paying us 1 cent per month per member. We have had three persons employed, but for the last year only two."

The Bureau is supported by twenty-six local lodges, eight lodges outside of Seattle, 2 Alaskan lodges, 2 chapters, 2 commanderies and four chapters of De Molay.

During 1930, according to the last report, 1145 placements were made, in which the applicants earned a total of \$146,680.37 or an average of \$128.10 per placement. As 968 placements were in temporary jobs, this

does not reflect the average salaries paid in the permanent placements.

The expense suggested above—\$3132.26—makes the average cost of a placement \$2.74.

The Bureau does not receive financial support from Grand Lodge. It is a co-operative movement established by, and among,

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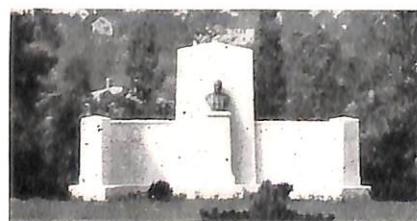
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lodges and other Masonic bodies to care for the relief and unemployment situations which are so difficult for any individual Masonic body to handle alone. Twenty-four Masonic bodies contribute five cents per capita per month, as active members, and twenty-two, as associate members, one cent per member per month. Four of these are De Molay chapters, with representation on the governing board.

This Bureau, like all those which have demonstrated a successful working plan, makes many contacts with employers. Eighteen hundred and eighty-nine calls were made upon employers during the year in efforts to secure co-operation and offers of positions.

This Bureau not only maintains an employment service, but makes investigations, affords relief, visits the sick, arranges funerals and broadcasts warnings of imposters. Not all of the labors reported below in the two following paragraphs from the annual report are chargeable to employment work, but a good part of them must be, since the Bureau estimates that half its expenses are in employment work:

"Figures don't lie." Neither do they tell the whole truth. During one month, this year, we actually kept note of certain occurrences for our own information. During the 26 working days of this month there were 1,357 visitors to this office and we received 679 telephone calls. To put it another way, there was a personal call every ten minutes and a telephone call every twenty minutes during this month. And this was an average month. Of course, the larger part of those personally calling wanted work, but many were for very different and diverse reasons; all concerning service which Masonry may be expected to furnish. These callers, too, cannot be dismissed with a nod or a wave of the hand. Their statements must be met with interest and understanding.

"Figures are cold. They do not express sympathy, appreciation, encouragement, counsel, admonition. So it is impossible to set out in the reports of an institution, such as this Bureau is, the true facts, because the environment, the influence, the atmosphere affecting each individual case cannot be told briefly enough in print. A novelist might use the facts in cases brought to us as bases for many a heart-touching story. In a large majority of our cases we have been able to point the way to a solution making for happiness."

WASHINGTON (Spokane)

The Masonic Relief and Employment Bureau of Spokane, Washington, is supported by funds secured from the nine lodges in

the city, donating two cents per member per year, which keeps a revolving fund operating. This fund is used only to help sojourning Masons or non-Masons, as each lodge handles assistance to its own members.

Applicants of the Employment Bureau register on a card system and are segregated as to trades, etc. No record of the number of positions filled or the salaries paid is kept. The cost of handling employment is about \$600 a year.

WISCONSIN

The Masonic Service Bureau of Wisconsin covers both employment and relief services. It is supported by a Grand Lodge contribution of 3 cents per capita for maintenance and ½ cent per capita for relief, and a ten cent per capita payment from lodges, chapters, commanderies, Shrine, and consistory, and a five cent per capita contribution from Eastern Star Chapters.

For the year ending November 1, 1930—1899 applications were received, which resulted in 533 placements.

The income received from Grand Lodge and other Masonic bodies was \$6850.62.

No figures are kept as to average or aggregate salaries earned by placements, and it is not possible to ascertain the cost of placements by dividing that number into the income, because so much is done with funds besides securing employment. Loans are made, charity extended, coal and medi-

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cal aid furnished, insurance premiums paid for indigent dependents of Masons, etc.

The Bureau employs a manager at \$2600 per year and a clerk at \$1475 per year. The manager has the use of a car, the expenses of which are paid by the Bureau.

CONCLUSIONS

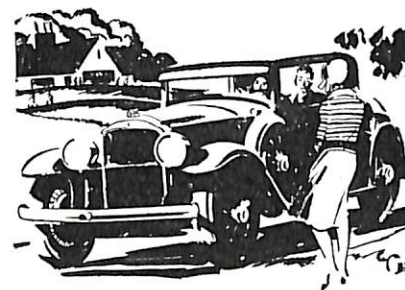
In the compilation of this partial digest of Masonic Employment Bureaus, much confidential information was received which for obvious reasons must not be credited to those who kindly sent it in. From this correspondence the following conclusions stand forth:

CAUSES OF FAILURE

The principal causes for failure of Masonic Employment Bureaus suggested by experienced brethren, are:

1. Lack of co-operation.
(a) by Grand Lodge or
(b) Lodges and other bodies.
2. Insufficient financing.
3. Failure to employ competent manager, which may come either from
(a) inability to find such a brother available
(b) unwillingness to pay him sufficient salary to get him to accept the position, or
(c) making the position a pension for some beloved but incompetent brother.
4. Attempt to establish service where field is too restricted. Obviously there is a minimum overhead of office and manager's salary no matter how small the field; if the field is too small, the venture falls from its own weight.

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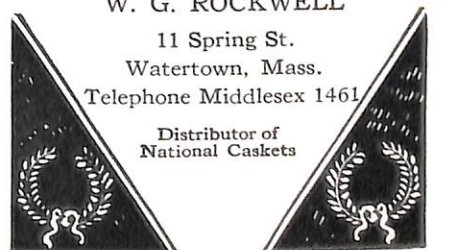
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of some Master Masons and their dependents the idea persists that some magic in Freemasonry can make a position for a man or woman who has nothing to offer but time and a pair of hands, yet who indignantly refuse the night watchman's or floor scrubbing job which may be all that is available at the time for unskilled hands.

CONTACTS

Experience has demonstrated that Masons who employ are glad to co-operate with a Masonic Employment Agency, once they are assured that their, as well as the applicant's interests, are foremost in the mind of the manager. This, however, requires education; those managers of Bureaus who do not depend on the mails and telephone, the lodge Trestle-board and the effectiveness of word-of-mouth advertising, but who call on employers, demonstrate that the personal interview, plus effective investigation of applicant's abilities, insure hearty co-operation and firm friends among employers.

FEES

Inexperienced brethren intent on establishing a Masonic Employment Bureau sometimes suggest that a fee be charged applicants for whom positions, temporary or permanent, are secured. Sometimes it is suggested that the amount of the fee be contingent upon the salary paid.

The general experience of the successful Bureaus is against this plan. Bureau managers and clerks, no matter how well intentioned, are apt under this plan to look on every applicant as a possible source of income to the Bureau. This is diametrically opposite from the essential view point that it is for the greatest good to the greatest number not to place any applicant, unless his services will please the employer.

COST PER PLACEMENT

As many Bureaus report this figure, it has been given in this digest where available. But the more experienced and longer established Bureaus put little reliance on this figure even when they report it. Consider an extreme case; a "floater"—one of those unfortunates who cannot keep a job—is placed fifty times in a year by a Bureau. At each placement he works one day and makes five dollars. If the cost per placement is \$5.00 the Bureau has spent \$250 and the member placed has earned \$250. Another applicant is placed once, and earns the same \$5.00 a day salary. His income is \$5.00. "Cost per placement" was the same for both, but one received one dollar for each dollar spent, the other \$300 for each dollar spent.

The true figure is dollars returned for dollars spent. More and more Bureaus every year are keeping account of salaries earned and comparing these with the cost of running the Bureau, to get a figure which will show the inexpensiveness of the work!

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CONSERVING RELIEF FUNDS

The relationship between the Employment Bureau and the Home, or Outside Relief as administered by a Service Bureau of Grand Lodge, is evidently close, and yet not supportable by statistics. The widow of a Master Mason who cannot obtain employment sufficiently remunerative to enable her to support herself and bring up her children must ask relief of some agency. If she turns to the lodge, Charity Foundation, Service Bureau or Masonic Home, she inevitably costs the Craft far more than if she had been placed in a job in which she could be self supporting.

Men out of work will not see their families starve. Hunger of loved ones humbles any pride; the lodge or some other agency must provide. If employment be obtained the Craft is saved so much relief money to apply elsewhere.

No employment agency, Masonic or otherwise, can do away with all calls for Masonic relief, but a successful Employment Bureau does lift a great burden from lodges and Grand Lodge. To use the slogan of many such Bureaus, the essential matter is to "Help a Brother to Help Himself."

It is significant that no Masonic Employment Bureau which has run long enough and successfully enough to become known in its locality is ever willingly given up by those who support it.

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"With a single stroke of the brush," said the art teacher, "I can change a smiling face to a frowning one."
"That's nothing," said a small boy, "so can my mother."

AIN'T THAT THE TRUTH?

Stenographer—"Should corporation be spelled with a capital C?"

The Boss—"Certainly, it wouldn't be a corporation unless it had a large capital."

BOW-WOW

"How is it?" said one dog owner to another, "that your dog knows so many smart tricks, while mine is so dumb?"

"Well, you see," said the other, "you've got to know more than the dog to start with."

A-A-A-A-A-MEN

The country deacon had just come home from a convention of his church in a large city. His wife was busily plying him with questions.

Wife—"I guess you heard a lot of swell singin' in that big church?"

Deacon—"Yep! but they sang mostly a lot of them there anthems."

Wife—"What's anthems?"

Deacon—"Well, I don't know jist 'zactly how to explain that to you, but it's like this. Suppose I was to say to you, 'The cows are in the pasture.' That wouldn't be no anthem. But supposin' I said, 'The cows, the cows, the spotted cows, the brindle cows, the mooley cows are in the pasture, pasture, pasture.' That would be an anthem."

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MISINFORMED AGAIN

The grade teacher had been able to spank Herbie with the greatest enthusiasm, but his next teacher had not reached the point where she felt she could do justice to him for his pranks.

"Send him down to me when you want him spanked," said his former teacher, after hearing of his many mischievous acts.

The next forenoon Herbie appeared at his former teacher's door. She immediately dropped her work, dragged him into the dressing room, and turned him over her knee.

When she had finished she said, "Now, Herbie, what have you to say?" to which he simply replied, "Please, missus, my teacher wants the loan of your library paste."

A farmer was passing the insane asylum with a load of fertilizer. An inmate called through the fence, "What are you hauling?"

"Fertilizer," replied the farmer.

"What are you going to do with it?" "Put in on my strawberries," reported the farmer.

The inmate countered quickly: "You ought to live here. We get cream on ours."

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"I saw a man swallow a sword."
"That's nothin'. I saw a man inhale a camel."

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Really, Bill, your argument with your wife last night was most amusing."
"Wasn't it, though? When she threw that axe at me I thought I'd split."

MUST HAVE BEEN SURE
Meek—"My wife thought there were burglars in the house last night, and I went downstairs to investigate."
Meeker—"Good gosh, how could you be so positive that she was mistaken?"

ALL WET
Customer—Are you quite sure this suit won't shrink if it gets wet on me?
Mr. Greenberg—Mine frendt, every fire company in the city has squirted vater on dot suit.

A BETTER PLAN
By LOUIS E. THAYER
*There was a time when I would stew and fret
O'er every little problem that I met;
Would worry days and lie awake at night,
In deadly fear I might not solve it right.
I worried till my head turned silver-grey;
I faced with trepidation each new day,
Until I learned, through years of storm and stress,
It pays to labor more and worry less.
Since I learned THAT things seem to come my way,
I find my ventures are more apt to pay.
No longer do I face each day with fear
But rise to meet it with a brain that's clear.
Dame Fortune, as they say, is over fickle
But worry never got a man a nickel.
If you would climb the heights to real success,
Just learn to labor more and worry less.*

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Railroad Conductor — "You don't say! Well, young fellow, my duties are to punch all tickets."

DOING WELL
Mrs. Higgins had just paid the last installment on the perambulator.
Shopkeeper: "Thank you, madam. How is the baby getting on now?"
Mrs. Higgins: "Oh, he's quite all right. He's getting married next week."

EXTRY, EXTRY
He was indignant. He called up the newspaper office: "I noticed in to-day's paper that you have printed my death from flu."
"Is that so," replied the telephone girl, "and where are you speaking from now?"

WISE THOUGH YOUNG
A young man proved himself wise the other day, when a certain widow asked him how old he thought she was. He answered, — "I am just doubtful about making you ten years younger on account of your looks, or to make you ten years older on account of your intelligence."

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